

DIFFERENCES BETWEEN *SANATAN HINDU* AND *BUDDHA'S* TEACHING

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Abstract

The basic philosophy between Sanatan Hindu and Buddha's teaching is the study of humanity for emancipation. Most of the hardliner Buddhists and some communal by birth Brahman are dividing the people in two sects. Sanatan Nepali Hinduism and Original Nepali Buddhism cannot be separated. Politically contaminated so called scholars are dividing and manipulating the fact. Honestly, Swyamhu is Shambhu and Pashupatinath is Buddha. Both the ideologies are simply a vehicle to emancipate human life. To find out the basic differences between two philosophies from selected two texts, the study is being conducted.

Keywords: Buddha, Hindu

Background

According to the Buddha, desire is the root cause of suffering and removal of desire results in the cessation of suffering. Some of the Hindu texts such as the Upanishads (Isa) and the Bhagavadgita consider doing actions prompted by desire and attachment would lead to bondage and suffering and that performing actions without desiring the fruit of action would result in liberation (Nandan & Jangubhai, 2013).

Within a few decades the diverse kingdoms had been unified under the Nanda dynasty, a process that is seen beginning in the, and which culminated in the Mauryan empire of Chandragupta and Asoka. The must consequently belongs to a period of history at least several decades prior to the reign of the Nandas. This locates them at or very near the historical Buddha. Before discussing some of the major changes that occurred in this interval, we will have a brief look at the main Greek source of knowledge of ancient India: the writings of Megasthenes (Sujato & Brahmali, 2013). Abhidharma reflects the Buddha's quality of speech, communicating the workings of samsara and nirvana and promoting a clear understanding of the nature of existence. Abhidharma is defined as the dharma that directs one toward nirvana (Shakya & Shakya, 2008). Abhidharma or Dharma, Dharama is Dharma. Dharma is its natural duty and responsibility for human wellbeing before or after death.

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Hinduism: No one knows where Hinduism was started or who started it. Their oldest written documents, the Vedas, were first copied onto paper in 1000 B.C., they had however existed orally long before that time. Hinduism is thought to have originated from the Vedas (Nandan & Jangubhai, 2013). Therefore, Hinduism is the oldest religion in the world. The term Buddhism is now used to denote the teaching of the Buddha, a historical person who flourished some 25 centuries ago on the Indian subcontinent. This teaching has been described variously as a religion, a philosophy, a psychological system, an ethico-moral code, a socio-economic blue-print, and so on (Nandan & Jangubhai, 2013). It means that Buddha was born in according to texts and Buddhists celebrate the commemoration of the birth of Gautama Buddha, the founder of Buddhism, thought to have lived in India from 563 B.C. to 483 B.C.

The Veda, the corpus of the earliest documents of Indian civilization, has always been the symbol for the orthodoxy and legitimacy of intellectual pursuits among South Asian religious and scholarly groups. It is in reference to the values for which the word the “Veda” (and “Vedic”) stands that one’s intellectual activity is socially recognized and positioned as demonstrably indicated by the two broad categories of Indian philosophical schools, the “affirmers” (āstika) and the “deniers” (nāstika). The deniers of the Vedic authority, or the “revilers of the Veda” (vedanindaka) (Ham, 2016)

Hinduism teaches that the individual soul of all living bodies, including animals, was part of the creator spirit, Brahma. They believe that each soul’s job and wish is to eventually return to Brahma. No soul can return to Brahma, however until becoming clean of all impurities and sins of the world, they must be holy and pure to return to Brahma (Nandan & Jangubhai, 2013). The process of becoming pure enough to return to Brahma is not an easy task; it takes more than one life to cleanse oneself. The soul is forced to live life after life until it is pure enough to return to Brahma. The Hindus call the cycles of rebirth samsara or the Wheel of Life. It is called moksha when a soul is finally cleansed and ready to go back to Brahma. When a soul finally returns to Brahma, it is there for an eternity of contentment and ecstasy (Nandan & Jangubhai, 2013).

Buddhism

The evidence of the early texts suggests that Siddhārtha Gautama was born into the Shakya clan, a community that was on the periphery, both geographically and culturally, of the eastern Indian subcontinent in the 5th century BCE. One of his usual names was "Sakamuni" or "Sakyamuni" ("Sage of the Shakyas"). It was either a small republic, or an oligarchy, and his father was an elected chieftain, or oligarch. According to the Buddhist tradition, Gautama was born in Lumbini, now in modern-day Nepal, and raised in the Shakya capital of Kapilvastu, which may have

been either in what is present day Tilaurakot, Nepal or Piprahwa, India. According to Buddhist tradition, he obtained his enlightenment in Bodh Gaya, gave his first sermon in Sarnath, and died in Kushinagar (Bhikkhu, 2016).

According to the early Buddhist texts, after realizing that meditative dhyana was the right path to awakening, but that extreme asceticism didn't work, Gautama discovered what Buddhists know as being, the Middle Way—a path of moderation away from the extremes of self-indulgence and self-mortification, or the Noble Eightfold Path, as described in the Dhammacakkappavattana Sutta, which is regarded as the first discourse of the Buddha. In a famous incident, after becoming starved and weakened, he is said to have accepted milk and rice pudding from a village girl named Sujata. Such was his emaciated appearance that she wrongly believed him to be a spirit that had granted her a wish (Bhikkhu, 2016).

Following this incident, Gautama was famously seated under a pipal tree—now known as the Bodhi tree—in Bodh Gaya, India, when he vowed never to arise until he had found the truth. Kaundinya and four other companions, believing that he had abandoned his search and become undisciplined, ceased to stay with him, and went to somewhere else. After a reputed 49 days of meditation, at the age of 35, he is said to have attained Enlightenment,^{and} became known as the *Buddha* or "Awakened One" ("Buddha" is also sometimes translated as "The Enlightened One") (Shakya & Shakya, 2008).

For the remaining 45 years of his life, the Buddha is said to have traveled in the Gangetic Plain, in what is now Uttar Pradesh, Bihar, and southern Nepal, teaching a diverse range of people: from nobles to servants, murderers such as Angulimala, and cannibals such as Alavaka. Although the Buddha's language remains unknown, it's likely that he taught in one or more of a variety of closely related Middle Indo-Aryan dialects, of which Pali may be a standardization (Bhikkhu, 2016).

The sangha traveled through the subcontinent, expounding the dharma. This continued throughout the year, except during the four months of the Vassa rainy season when ascetics of all religions rarely traveled. One reason was that it was more difficult to do so without causing harm to animal life. At this time of year, the sangha would retreat to monasteries, public parks or forests, where people would come to them (Sujato & Brahmali, 2013).

Problem statement

Brahmin hostility toward Buddhism increased during the Gupta (and the immediately subsequent

post-Gupta) era as exemplified by the sixth (or seventh) century reads the two predominant post-sixth century Buddhist trends, namely, Buddhist Esoterism (Tantrism) and Epistemology, as the Buddhist responses to the ever-increasing Brahmin antagonism.

In doing so, he makes an important observation on an aspect of the sixth century Indian Buddhism: “by the sixth century, certain segments of the Buddhist monastic elites shaped the modalities of their self-assertion by contrasting themselves no longer with dissenting coreligionists, but with non-Buddhist challengers.” In short, Indian Buddhists of the sixth century came to be more concerned with inter-religious conflicts rather than intra-religious contentions (Ham, 2016). Still there is some hidden disagreements among Hindu and Buddhists in South Asia. However, it testifies to the growing presence of the *Mīmāṃsakas* in the contemporary philosophical circle, or at least as felt by Buddhists.

What these materials show instead is that the evolution of Buddhist critiques of the Veda and Vedic sacrifice was led by Brahmin opponents. The major developmental changes, rather than being initiated by Buddhists, were made to refute newly emerging arguments by ritualistically oriented Brahmins. Harivarman combined the two separate critiques, criticizing Brahmin text in order to criticize Brahmin practice; his opponent demanded that the two be connected. The more elaborate *Mīmāṃsaka* arguments on the Veda’s validity in the *Nyāyāmusāra* made it impossible for Buddhists after *Saṅghabhadra* to criticize Brahmins’ act of killing in Vedic sacrifice without discussing the textual authority that sanctions the act (Ham, 2016). This was the reason of the origin of Buddhism in Nepal.

Objectives and Methodology

The general objective of the study is to find out the differences between Hinduism and Buddhism. The study has also incorporated similarities and differences between two philosophies. Methodologically the study is simply a depth literature review of Hindu and Buddhist’s ideologies.

Discussion

Ambedkar’s setting of the text of the Gita in the post-Buddhist period and his arguments that it is a text aimed to defend and justify Jaimini’s Mimamsa and thereby undercut Buddhism sets the tone for his considerations of the Gita to a great extent. He gives little heed to any transcendental considerations of the text such as in the works of Gandhiji and Aurobindo. Ambedkar also is not interested in locating the text in the Vedantic traditions. Krishna is a mischievous and contradictory character for Ambedkar, who has no claims to be God (Sujato & Brahmali, 2013).

Both Hinduism and Buddhism originated in the Indian subcontinent and share a very long, but rather peculiar and uncomfortable relationship, which in many ways is comparable to that of Judaism and Christianity. The Buddha was born in a Hindu family, just as Christ was born in a Jewish family. Some people still argue that Buddhism was an offshoot of Hinduism and the Buddha was a part of the Hindu pantheon, a view which is not acceptable to many Buddhists (Nandan & Jangubhai, 2013). It is however widely accepted that Buddhism gained popularity in India because it released the people from the oppression of tradition and orthodoxy. The teachings of the Buddha created hope and aspiration for those who had otherwise no hope of salvation and freedom of choice in a society that was dominated by caste system, predominance of ritual form of worship and the exclusive status of the privileged classes which the Vedic religion upheld as inviolable and indisputable (Nandan & Jangubhai, 2013).

Similarities

Hinduism and Buddhism emphasize the illusory nature of the world and the role of Karma in keeping men bound to this world and the cycle of births and deaths. Religions believe in the concept of karma, transmigration of souls and the cycle of births and deaths for each soul. Both emphasize compassion and nonviolence towards all living beings. Both believe in the existence of several hells and heavens or higher and lower worlds. Both believe in the existence of gods or deities on different planes (Nandan & Jangubhai, 2013). Both believe in certain spiritual practices like meditation, concentration, cultivation of certain bhavas or states of mind. Both believe in detachment, renunciation of worldly life as a precondition to enter to spiritual life. Both consider desire as the chief cause of suffering. The Advaita philosophy of Hinduism is closer to Buddhism in many respects. Buddhism and Hinduism have their own versions of Tantra. Both originated and evolved on the Indian soil. The founder of Buddhism was a Hindu who became the Buddha. Buddhism is the greatest gift of India to mankind (Nandan & Jangubhai, 2013).

Differences

Hinduism is not founded by any particular prophet. Buddhism was founded by the Buddha. Hinduism believes in the efficacy and supremacy of the Vedas. The Buddhist do not believe in the Vedas or for that matter any Hindu scripture.

Buddhism does not believe in the existence of souls as well in the first cause, whom we generally call God (Nandan & Jangubhai, 2013). Buddhism talks about past and future lives, incarnation, that means human beings leaves body in the earth and transfer something called Chitta differ from soul in another life. Hinduism believe in the existence of Atman, that is the individual soul and

Brahman, the Supreme Creator.

Hinduism accepts the Buddha as an incarnation of Lord Vishnu, one of the gods of Hindu trinity, as 9th incarnation in Vishnu Puran which is close to the Darwinian theory of evolution. The Buddhist does not accept any Hindu god either as equivalent or superior to the Buddha, that the misconception should be managed. The original Buddhism as taught by the Shakyamuni Buddha is known as Theravada Buddhism. Followers of this do not worship images of the Buddha nor believe in the Bodhisattvas.

The Mahayana sect considers the Buddha as the Supreme Soul or the Highest Being, akin to the Brahman of Hinduism and worships him in the form of images and icons (Nandan & Jangubhai, 2013). However, Buddha is not the creator he was born in this creation- family of the King Shuddodhan in Kapilvastu.

The Buddhists consider the world to be full of sorrow and regard ending the sorrow as the chief aim of human life, which is possible by *Pragya*, *Shila*, and *Samadhi (Dhyana)* and that will turn him a Bodhi- salvation. The Hindus consider that there are four chief aims in life which every being should pursue. They are dharma (religious duty), Artha (wealth or material possessions), Kama (desires and passions) and Moksha (salvation.). The aim of both the ideology is Salvation or Emancipation, or Nirvana, or Transcendence and so forth. Hindus also believe in the four *Ashramas* or stages in life. First 25 years of celibacy and *Gurukul Ashram*, second 25 years of *Grishasth*, third 25 years of *Sanprastha* and final 4th 25 years of *Sanyas*. This is not followed in Buddhism. People can join the Order any time depending upon their spiritual preparedness.

Buddhists organize themselves into a monastic Order (Sangha) and the monks live in groups. Hinduism is basically a religion of the individual. Buddhism believes in the concept of Bodhisattvas. Hinduism believes it as *Rishi* and *Maharshi* in it. Buddhism acknowledges the existence of some gods and goddesses of Hindu pantheon, but gives them a rather subordinate status. Refuge in the Buddha, the *Sangha* and *Dhamma* are the three cardinal requirements on the eightfold. Hinduism offers many choices to its followers on the path of self-realization. Although both religions believe in karma and rebirth, they differ in the manner in which they operate and impact the existence of individual beings (Ham, 2016).

Conclusion

The philosophy of action and duty is what stands out boldly in the religious scheme of Gita. It is noteworthy that this philosophy of action was born in a tropical country whose inhabitants

are condemned as inactive and lazy, and it is equally noteworthy how, due to close contact with the West, in recent years this philosophy has discovered itself and inspired some of the greatest leaders there and is finding an outlet in their national aspirations. Conversely, it is safe to remark that, notwithstanding the fact that many in the Occident are unwilling to accept the theory of reincarnation which the Gita takes for granted, if the Gita is taken out of its otherwise orthodox setting and interpreted in modern terms and not in a patronizing or dogmatic way, it is one Scripture of the Orient that will storm the religious heart of thousands of action-loving Westerners by its dynamic message of organic life and "self-regulated activity. Western urge for work and Christian spirit of service will find an additional technique and balance in the Gita's philosophy of dispassionate action and re-discovery of the Self.

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